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cent animals' flesh. Some fathers warn their sons not to eat moose marrow, the explanation being that marrow will destroy the boy's endurance and thus limit his moose hunting ability. A number of families avoid feeding their dogs the meat of trapped animals explaining: "If you do, never catch anything next time." Considerable respect is shown to the bear. Coming across a bear, River Joe once refused to kill the animal, vaguely explaining his behavior by saying that the meat was not good to eat. On another occasion the ethnographer's four year old son several times threw a bear paw into a brush fire. Each time Donald Suza pulled it out and finally threw the part into the river. He would not reveal his objection to burning the paw. In discussing the incident Old Man explained that the Frances Lake Indians continue to regard "many things" as "bad business" and added that Lady Suza will not eat bear meat.

The only religious rites and ceremonies in which the Kaska participate are those officiated by Catholic missionaries. Such ceremonies include baptism, prayer, Mass, confession, and communion. During the summer, nightly devotions in Lower Post bring many people together to recite one or two decades of the rosary. The prayers are said in English, although a few people also know them in Kaska. Apart from such occasions, prayer is limited. River Joe said that during his wife's illness he had prayed for her improvement. The woman died and Joe is reported to have expressed resentment that his prayers were not answered. During the summer, Mass is celebrated every morning but in winter it is limited to Sundays. How well the symbolism and liturgy of the rite are understood could not be learned. When attending church services the sexes generally separate, men sitting on the left side of the building and women on the right.

Many people go to confession about once a year to confess such sins as drinking, swearing, and sexual offenses. The confession, according to Old Man, is prompted by the priest asking questions like: "Did you swear?" and then requesting the number of times that the offense was committed. Following confession the people may receive communion.

Christmas is the most important ceremonial holiday. In the winter settlements its celebration is sometimes begun on Christmas eve, when a brew is drunk; drinking may continue for several days. If the people are in the trading post, Mass is attended Christmas morning and, sometimes, an afternoon church party is given for children. In the summer of 1945, a religious ceremony occurred in connection with the consecration of the new church in Lower Post. The rite was performed by the bishop of the diocese and was witnessed by all the Indians then in the community. On the following morning a solemn high Mass was celebrated by the bishop assisted by two missionaries. Both ceremonies were marked by considerable glamor and quite appreciated by the Indians.

Attitudes of the people toward the priests vary, but in general are marked by respect and some tendency to ingratiation. In the case of many people one of the reasons for attending religious rites is a desire not to expose themselves to the direct attention of the missionaries. The priests, who are young men, try to be friendly and democratic and appear to be sincerely interested in the Indians' temporal and spiritual welfare. Any direct interference of the missionaries in the life of the people is resented and may lead to an informal boycott of the church and school. Old Man stated that once when a missionary reported him to the police for drunkenness, he remained away from church until the priest suitably